262 buttermilk is used for making gruel which can be consumed by both sexes. Both buttermilk and fresh milk are used for cooking [252] vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have [251] died as a result of disease or accident. If there is an outbreak of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such [583] biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

281 Hides are used as sleeping mats, and for making shields, 291 drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

435 Cattle can be exchanged for millet or maize at any time, i.e., during famine or in good years; but cattle-owners tend to 437 refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

231 The young men use young oxen for riding, and they sell heifers to buy buffalo hides for making shields or ostrich feathers 438 for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The 237 horns make valuable trumpets and are used as containers for keeping powdered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The scapula of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for [232] running liquid medicines into the noses of both human and 824 animal patients, e.g.. an infusion of a plant known in Luo as *jandarusi** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

231 Goats' milk is the food of the herd-boys when looking after animals in the pastures. They add the juice of a fruit† to the 262 fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

Dolichos sp. probably *D. Maitlandii*.
†*Solanum* sp. probably *S. incanum*, Sodom apple.—EDITOR.

MANAGEMENT OF ANIMALS.

Rich people do not keep all their stock together in their own kraal. Usually they give some of them to their friends
233 or relations to look after. The latter take the milk as a reward for their trouble. Owners of animals when visiting those friends or relations who are responsible for them, take careful notice of the colour of the offspring in order to check any mischief on the part of an untrustworthy friend or relation. Keen cattle-owners rarely give their animals to doubtful friends or to those living in remote places where frequent visits would be difficult. During dry seasons when grazing becomes scanty some owners remove their herds to better pastures and return them only when their own pastures have improved. This is not, however, the usual custom and it is more usual to take the cattle to better pastures early in the morning and return them late in the evening. The former practice is adopted during a general dry season when wide areas of veld become useless for herding. The length of time that the animals are allowed to remain out grazing each day varies with the quality of the pasture. The quality of the grazing around the Kavirondo Gulf depends upon the season of the year. In winter when there is much rain, cattle remain on the pastures for a very short time, roughly about seven hours; whereas in summer, they may remain as long as twelve hours. Sheep and goats remain on the pasture for about five to six hours in winter and in summer for about seven hours a day. These animals are usually herded together with the unweaned calves. Weaned calves go with the main herd of cattle unless owing to climatic conditions or disease they are somewhat debilitated.

During the night cattle are brought in and tied up with ropes inside the kraal. Bulls, oxen and strong cows are tied near the gate while young beasts are tied in the centre. Goats, sheep and young calves are stabled in a stable where a smouldering fire made from dry cow or goat dung is kept every night. At sunrise they are brought out and tied in the sun in front of the stable until herding time.

● 232 An intelligent cattle-owner usually castrates all the bulls that he thinks are useless for stud purposes and keeps only one good one for breeding. The effect of this good bull on the herd is often spoilt by casual services from bad bulls belonging to less progressive people in the village who think they will be noticed and honoured when their bulls run after cows. As a rule a bull is not allowed to serve its mother or sisters, although this may happen when there is no unrelated bull in the herd. Expert owners usually castrate bulls before they are allowed to run with their mothers and arrange the services of their female stock so that they calve at the beginning of the long rains. Unfortunately only a few people think of these methods of improving their herds.

231 Old cows which have stopped producing are usually killed
[837] and their meat exchanged for millet or maize which in turn
is bartered for new young heifers, bulls, goats or sheep, or if
764 necessary used for consumption. The same applies to oxen
although these are usually exchanged directly for other stock.
A heifer is usually worth two bulls or young oxen. The special
oxen used by their owners as companions when they attend
funeral mournings are seldom exchanged, but are slaughtered
when they get old, the owners preparing special feasts as a
tribute to their past service. A young man who has ridden a
special ox at funeral dances does not eat the meat when the
ox dies as a result of disease or accident. These "companions"
are usually honoured by having bells fixed on special leather
straps fastened around their necks. Some he-goats are also so
honoured. The ringing of these bells will sometimes stop
hyenas from entering the kraal and may help in tracing animals
when grazing in bushy country. The ears of the owners are
usually sensitive to the sound of the bells of their own oxen.

231 The Luo do not like polled cattle because some of them
believe that such animals are unlucky. They say that if a
[842] polled animal is paid as part of a dowry the woman is likely
to be sterile. They are very fond of oxen with long horns or
those with peculiarly or funnily placed horns. During drinking
parties the owners of such oxen "show off" by placing their
arms in different positions to demonstrate the directions of the
[556] horns of their oxen. This performance is a sign of wealth
because the average man does not possess a number of oxen
with abnormally-placed horns. Long-horned cows are not of
special value. The horns of dangerous animals are cut so as to
reduce the risk of people and young animals being horned.

Beautifying animals by branding which is practised by
some African tribes is not favoured by the Luo. The only
method that is used to increase the natural beauty of cattle,
especially bull calves, is to trim the ears. Trimming is, however,
● [232] also done as a treatment for east coast fever because in this
disease the animal appears dull and heavy as if suffering from
headache, and the Luo believe that by letting a little blood
from the ear the headache is eased.

231 Luo cattle-owners do not usually go in for special colours,
but there are some colours which are considered objectionable.
822 Pure white is not liked because white animals are usually
susceptible to skin diseases, accidental skin lesions and to
marking by tick-bites which usually remain permanently
conspicuous. Another objectionable colour is striped, dark,
dull-brown. Animals with these mixed colours are not accepted
for dowry because the disagreeable colours may cause disagree-
ment during the arrangement of the marriage or between the
wife and her husband. Brown is unanimously favoured because
it is considered resistant to skin diseases and accidental injuries.

Black and white or red and white are favoured in oxen used as companions during funeral dances and other ceremonies.

TREATMENT OF ANIMALS.

Although the Luo are ignorant of the use of specific drugs for the treatment of different animal diseases, yet, when an animal is suffering they make keen attempts to cure it. As a result of such trials, cures have been reported in east coast fever, anthrax, blackquarter, mange, etc. Sometimes the treatment of one disease is so complicated that it is impossible to tell what agent may have been effective. It is clear that in some diseases animals may recover after empirical treatment. In the case of east coast fever, the treatment consists of cutting the ear, cauterising the glands and pouring into the nose a liquid infusion of a plant known in Luo as *jandarusi*.* This drug causes a great deal of sneezing and is, therefore, said to free the blocked-up and congested sinuses. It is generally believed that many animals are saved by the use of this drug.

The Luo believe that they cure blackquarter by bleeding and by cauterising the affected quarter or even the whole body. Nowadays, some people who can procure potassium permanganate make large incisions of the affected part and rub in crystals or a saturated solution of the drug. Mange in goats and dogs is cured by washing the animals with tobacco infusion and the urine of cattle which has been stored for a few days. There are several drugs which are believed to be quite effective in expelling retained foetal membranes.

It is quite certain that the Luo have no method of immunising animals against diseases.

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*See footnote to page 128.

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is a big thing. When we get some money, I shall ask my husband for a better house. We are in the way of progress now, but there is another thing: the Government must help us with our water, we need a scheme to bring it—that is the biggest thing.'

It is often said that women are the most conservative, and in some ways perhaps this may be so—especially in regard to marriage customs; but it struck me, almost everywhere I went, that it is the women who are most anxious to see these basic land reforms brought in, the men who oppose—not the old men so much as the younger, educated ones who have been to cities. Africa so often seems to reverse the expected order of things.

At any rate, there was no doubt of what these women thought about land reform. It is they, after all, the cultivators, the workers, who know where the shoe pinches, and no wonder they are out of patience with those young men of the towns who, while crying for political freedom, do their best to deny to their own women that measure of relief from hard, grinding toil which land consolidation and enclosure can afford.

Among the Luo, everything is done by clans—extended families would be a more correct term. This group is called the *jokokwaru* and consists of all the descendants of one grandfather. They hold their land in common and each individual, as he marries, is allocated a *shamba* by the *liguru*, the land elders. In time he probably inherits cultivation rights over other pieces from various mothers, uncles and cousins, and that is how fragmentation arises. All grazing land is held in common, as among all other tribes.

The *jokokwaru* system is at once a strength and a weakness, from a modern point of view. Livestock improvers regard it as an unmitigated curse.

'All the members of the group must agree to any sale of stock by any individual,' a vet told me. 'That makes destocking almost impossible, if only out of bloody-mindedness.' The livestock picture generally is a gloomy one. 'We are still trying to get across one or two of the most basic principles, such as dipping or spraying against ticks. Among the Kipsigis,

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over 5,000 people are spraying; here, with sixteen times the population, not 500 are. In the whole of Nyanza, with its 300,000 families, we have only sixty-seven Sahiwal bulls.

'On cattle, most of them won't budge. For instance, a man's prestige is somehow linked with that of his bulls, and they are most reluctant to castrate anything. Pioneers who try improved methods are unpopular and their neighbours are apt to gun for them; one man, for instance, had his pigs burnt alive. Still, we plug on. We have controlled rinderpest, if not East Coast fever—every year we give about 200,000 rinderpest inoculations. We export half a million hides and skins and are trying to improve their quality.'

It is perhaps worth noting that crops, whose improvement is considerable, are grown by women, but livestock is the exclusive concern of the men.

'In the years ahead,' this rather disillusioned vet concluded, 'we have only got to get across two basic principles: that a cow wants food all the year round, and that a calf needs milk. But it will take another twenty years before we make any real dent in Nyanza.'

On the other hand, some things unexpectedly catch on. A district officer who had seen fish-ponds in Malaya made half a dozen and stocked them with tilapia. Local people observed the ponds and, without any serious propaganda, dug others like them. Now there are over a thousand in Nyanza. They cost nothing, the Government provides free fingerlings and is full of plans for fish-ponds everywhere as the basis of a small industry.

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Maseno is a dynamo of education. It was started by the Church Missionary Society. 'The general plan of campaign was based on the model of Iona,' wrote the Rev. John Willis, later Bishop of Uganda, who with Bishop Tucker chose the site in 1904. On 14th January, 1906, the first resident missionaries, Mr. and Mrs. Hugh Savile, moved in—there was not much to move into, merely a grass hut under a tree that housed both the Saviles and a primitive dispensary. Nearly